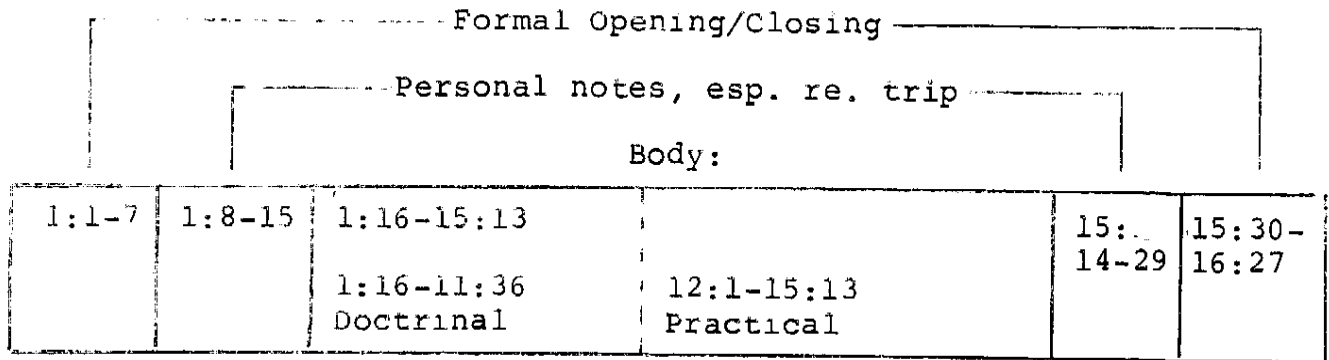


A STRUCTURAL OUTLINE OF
THE EPISTLE OF PAUL TO THE ROMANS

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The overall structure of the epistle looks like this:



We will discuss the details of this division as we treat each section. Some of the outstanding indices of structure should, though, be noted at the outset.

1. The formal opening and closing can be isolated by their similarity with the corresponding sections of Paul's other letters.

2. The personal notes both refer to Paul's coming trip to Rome, and both contain the preponderance of occurrences of the words "gospel" and "evangelize, preach the gospel" in the book.

3. The doxology at 11:33-36 suggests that a section ends there, since doxologies commonly close sections. (Compare 16:25-27, closing the entire book.) Furthermore, 12:1, "I beseech you therefore brethren," is a section heading which Paul uses three times in I Cor (1:10; 11:2; 15:1). The exact form is "X δὲ ὑμῶν ἀδελφοί," where X is a verb of speaking in the first person singular. The only difference between Rom 12:1 and I Cor 1:10 is the use of the particle οὖν instead of δέ.

Reinforcing the division between the two halves of the body of Romans is the concentration of almost all of the imperative verbs in the second half. The only imperatives which are in the first half are 3:4, which is used rhetorically; 6:11-19, which are significant in the internal structure of 6:1-7:4; and several in chapter 11. The imperatives in 11 form a linked keyword transition to the second half of the book. As Paul draws the first half to a close, his thoughts begin to move ahead to what is coming, and some of the features of the next section are anticipated.

FORMAL OPENING
1:1-7

I. From, 1:1-6

Paul uses several titles to describe himself. Note where the emphasis falls.

- A. "Paul," 1:1. His personal name.
 - B. "a bonds slave of Jesus Christ," 1:1.
 - C. "a called one," 1:1.
 - D. "an apostle," 1:1.
 - E. "one separated unto the Gospel of Christ," 1:1-6. (1)
 - 1. 1:2, the origin of the gospel.
 - 2. 1:3-4, the subject of the gospel.
 - 3. 1:5-6, the propagation of the gospel.
 - a. 1:5, those who carry it.
 - b. 1:6, those who receive it.
- 1:6 serves not only to fill out Paul's description of the gospel, but also to lead into the "to" part of the greeting, as a linked keyword transition.*

II. To, 1:7a.

- A. All that are in Rome.
- B. Beloved of God.
- C. Called ones.
- D. Saints.

III. Greeting, 1:7b.

- A. What is conveyed: Grace and peace.
- B. Where does it come from: God and the Lord.

PERSONAL NOTES

1:8-15

I. Prayer, 1:8-10.

- A. Thanksgiving, 1:8, for their faith.
- B. Request, 1:9-10, that he might come to them.

II. His motives for the trip (and the prayer), 1:11-15.

- A. His desire, 1:11-12. Emphasis on his emotional motivation.
- B. His purpose, 1:13-15. Emphasis on what he decides to do.

BODY--DOCTRINAL

1:16-11:36

1:16-18 present two dichotomies, Jew/Greek (more broadly, Gentile) and righteousness/wrath, which govern the structure of the rest of this section. The first division of 1:16-11:36 is between the wrath of God (1:16-2:29) and the righteousness of God (4:1-11:36), with chapter 3 forming a hinge between them. Each of these sections is then further divided to deal separately with the Jew (2:1-29; 9:1-11:36) and the Gentile (1:16-32; 4:1-8:39). It is significant that the Jew under God's wrath is described with the word "Jew," but the name "Israel" (which was given to Jacob after his encounter with God at Penuel, Gen 32:24-32; 35:9-15) is used in chapters 9-11 to anticipate God's righteousness upon them. Graphically,

	Gentile	Jew	
Wrath of God	1:16-32	2:1-29 "Jew"	Both "Jew/Greek" in 1:16 and "righteousness/wrath" in 1:17-18 are in opposite order to the body of the book, giving a chiastic effect.
Righteousness of God	4:1-8:39	9:1-11:36 "Israel"	

In view of this, it is tempting to analyze 1:16-18 as a summary, followed by the detailed exposition of 1:19-11:36. However, 1:18 is also an intimate part of the latter half of chapter 1. Thus the break between summary and detail is not clear. Paul does the same thing in Ephesians, which also has a summary (1:18-19) which merges gradually into the detailed exposition.

I. Introductory Summary, 1:16-18. The parameters of the gospel.

A. Its beneficiaries, 1:16.

1. Jew.
2. Greek, standing for the wider Gentile world.

B. Its source in divine attributes, 1:17-18.

1. 1:17, the righteousness of God.

This concept has two lines of development in Romans. First, the "righteousness of God" is the righteousness which belongs to God, which characterizes him. The gospel manifests this righteousness because it shows how God can forgive sin without compromising his own justice. Second, the "righteousness of God" is righteousness which comes from God, and which is given to men, making them acceptable to him.

2. 1:18, the wrath of God.

The same twofold view applies here. Wrath is both an abstract attribute of God, and what he pours out on those who rebel against him.

II. The Wrath of God, 1:18-2:29.

This section is marked by a concentration of keywords such as "wrath," "to judge," and "judgment," words which are absent or much less common after the transitional chapter 3.

Note how little space Paul spends on the wrath of God, compared with the righteousness of God. He must treat the subject, to show the need for salvation. But it is clear which of the two he enjoys more discussing.

A. The Wrath of God against the Gentiles, 1:18-32.

1:18 is a summary which introduces the three leading ideas of the rest of the chapter.

1. Summary, 1:18.

- a. There exists a "truth."
- b. Men are "ungodly" and "unrighteous" because they "hold down" or "suppress" this truth.
- c. Because of their unrighteousness, God reveals his "wrath" against them.

2. Detail, 1:19-32.

The "truth" is described once. Then the pair, "suppression" and "wrath," occurs three times. At first the bulk of the space is occupied with the "suppression" of the truth. In the succeeding pairs, more and more emphasis is placed on the "wrath," and less and less on the "suppression."

- a. The "truth" which men suppress, 1:19-20, the revelation of God contained in nature.
- b. The "suppression" and its consequences, 1:21-32.

If our analysis of 1:18 as a summary is correct, it is interesting that the kinds of vices which we think of as drawing God's wrath, are here presented as actually the first stages of that wrath itself. The earlier and more basic sin is the rejection of God's revelation of himself.

As we have noted, this section proceeds, ABABAB, where A is suppression and B is the consequence. However, because the ratio of the sizes of A and B does not remain fairly constant, we should probably not describe this as an alternation. Rather, we have a complex transitional structure. The first AB pair is mainly concerned with suppression. B is present only as a link to the second pair. The last AB pair is mainly concerned with B, and there A is mainly transitional in function. The middle AB pair is a hinge.

The B element is each time marked by the clause "God gave them up/gave them over" (1:24,26,28).

- | | | | | |
|-----|--|---------|---------|----------|
| i. | Men suppress the knowledge of God which they have. | 1:21-23 | 1:25 | 1:28a |
| ii. | Therefore God gives them up to sin. | 1:24 | 1:26-27 | 1:28b-32 |

B. The Wrath of God against the Jew, 2:1-29.

2:6-11 is a very carefully structured chiasm. Its second panel introduces distinctions of race ("to the Jew first, and also to the Gentile") that are not present in the first panel. Similarly, the material before the chiasm, 2:1-5, does not discuss race, while that after, 2:12-29, does, and focuses in on the Jew in particular. Thus the chiasm in 2:6-11 serves as a transition between the first and third segments of the chapter.

The first and third sections of the chapter are unified as well by their own inner structure. Furthermore, the distinction between the first and second sections is reflected in the shift from the use of the second person singular "thou" in 2:1-5 to third person pronouns in 2:6-11.

The first section presents a general principle. Any man who makes moral evaluations of other people is himself condemned, since he inevitably will fail to keep his own standards. After the transition, this principle is applied to the Jew.

1. The general principle, 2:1-5.

The passage is an alternation between a statement (2:1-2) and a question (2:3). A second question (2:4-5) may be interpreted as another alternation, the second panel of which seems to be more a statement. Thus we have four parts, the first two of which, and the second two of which, form two alternations. Overall, the outer two parts are statements, while the inner two are questions, yielding a chiasm.

- a. First alternation, 2:1-3. Man's conduct toward others shows him worthy of God's judgment and wrath.

	Statement	Question
"thou...O man"	1a	3a
you judge others,	1b	3b
yet do the same things	1c	3c
"judgment of God"	2	3d

- b. Second alternation, 2:4-5. This reveals an attitude toward God which is worthy of judgment.

The three things which are despised in 2:4 correspond roughly to what is in store in 2:5.

- i. By despising the GOODNESS of God, man treasures up God's WRATH.
- ii. By despising God's FORBEARANCE, holding back his wrath, man must look forward to a day when God's judgment will be REVEALED.
- iii. The LONGSUFFERING which is despised will be replaced with RIGHTEOUS JUDGMENT.

2. The transition, 2:6-11. The principle that men must bear the consequences of their actions applies to Jew and Gentile alike.

Note the addition twice in the second panel (2:9-11) of "the Jew first and also the Gentile." This raises the racial issues which lead to the focus on the Jew in the third part of the chapter.

- a. God's impartiality in judgment, 2:6,11.
 - b. The conduct of the righteous, 2:7a,10b.
 - c. The reward of the righteous, 2:7b,10a.
 - d. The conduct of the wicked, 2:8a,9b.
 - e. The reward of the wicked, 2:8b,9a.
3. The application to the Jew, 2:12-29.

This section is an ABA chiasm. The two outer sections compare the Jew and Gentile with each other, and point out that the fleshly conformity of the Jew with God's ordinances (the law in general in 2:12-16, circumcision in particular in 2:25-29) cannot replace obedience in the heart and spirit, which the Gentile may manifest. The center section, 2:17-24, points the finger directly at the Jew.

- a. The Gentile and Jew compared, 2:12-16.
 - i. 2:12-13. Performance, not just possession, of the law is needed to please God.
 - ii. 2:14-16. The Gentiles show some degree of performance, even though they do not possess the written law of God.
- b. The Jew condemned, 2:17-24.

The section has three parts. First, Jewish claims are presented by statements. Second, the accusation is delivered through an alternation of questions. Third, a single statement summarizes the accusation.

- i. 2:17-20, the Jewish claim.

This is an alternation of two panels, each panel consisting of a series of statements followed by a participle and a reference to the law.

- (a) 2:17-18, the Jewish claim with regard to self.
 - (i) Statements, 2:17-18a.
 - (ii) Participial, 2:18b. "being instructed out of the law."
- (b) 2:19-20, the Jewish claim with regard to others.
 - (i) Statements, 2:19-20a.
 - (ii) Participial, 2:20b. "having the form...in the law."
- ii. 2:21-23, the detailed accusation.

The accusation consists of five questions, each of the form, "thou that sayest X, dost thou not X?" The first and fifth

are general, while the three in the middle deal with specific violations of the law.

The previous section (2:17-20) showed, by the Jew's own claim, that he has a moral code and applies it to others. In this section, Paul points out that the Jew does not himself meet its demands, thus bringing the principle of 2:1-5 to focus on the Jew.

The "boast" in 2:23 forms an *inclusio* with 2:17.

- (a) 2:21a,23. Generalities: you teach others/make your boast in the law.

These echo the two divisions of 2:17-20, in chiasmic order.

- (b) 2:21b-22. Specifics: are you yourself guilty of theft, adultery, sacrilege?

- iii. 2:24, conclusion. So far from being morally superior to the Gentiles, your conduct slanders before them the God of your faith.

c. The Gentile and Jew compared, 2:25-29.

This section consists of three pairs of propositions. The outer two pairs, which are statements, are arranged chiasmically about the inner pair, which are questions. The three pairs develop a careful argument, as noted below.

- i. 2:25, one who is unrighteous and circumcised might as well not be circumcised.
- ii. 2:26-27, one who is righteous and uncircumcised is as good as circumcised, and sits in judgment over the unrighteous circumcised.
- iii. 2:28-29, therefore outward circumcision is irrelevant. Only obedience matters.

III. Hinge, 3:1-31.

3:1-20 concern God's wrath and judgment, while 3:21-31 look forward to his righteousness. 3:23 is an unbalanced linked keyword transition to the first half of the chapter. In addition to these general thematic correspondences with the wrath and righteousness chapters, the first nine verses of chapter 3, which are phrased as questions, recall the two main divisions of 1:18-2:29. Similarly, the questions of 3:27-31 anticipate the three main divisions of 4:1-8:39. Thus from the point of view of questions and statements, chapter 3 is a chiasm.

A. Recapitulation of the Wrath of God, 3:1-20.

1. Detailed recapitulation in questions, 3:1-9.

Of several questions in these verses, only two use the phrase, "what then," τί οὖν, 3:1,9. These recall the wrath of God

against the Jew and the Gentile, respectively. The other questions in 3:1-9 develop the first.

- a. Recapitulation of the wrath of God against the Jew, 3:1-8.

The reference to "circumcision" in 3:1 is an unbalanced linked keyword to chapter 2.

The interchange in these verses is complex. Our analysis follows J. Jeremias, "Chiasmus in den Paulusbriefen," ZNTW 49 (1958) 154-155. Paul imagines himself in debate with an adversary who asks questions which Paul must answer. 3:1-4 gives two Q(uestion)/A(nswer) cycles. In the second answer, Paul quotes two verses of Scripture: Ps 116:11, followed by Ps 51:6 (English translation v.4). Each of these quotations gives rise to a new question. Each of these new questions receives the same answer, that judgment is sure. The questions stimulated by the quotations occur in chiasmic order to the quotations themselves. Graphically:

Ps 116:11-Q(7-8a)-A(8b): judgment is just.
Q(1)-A(2)-Q(3)-A(4):

Ps 51:6 -Q(5) -A(6) : God will judge.

(The parenthesized numbers are verse references in chapter 3).

- b. Recapitulation of the wrath of God against the Gentile, 3:9.

i. Question, 3:9a. The AV translation is in error. The verb is passive: "Are we [the Jews] bettered [i.e. by the Gentiles], then?"

ii. Answer, 3:9b. No, as 1:18-32 shows.

2. Recapitulation in statements, 3:10-20.

3:10-18 is a catena of quotations from the OT. 3:19-20 draw a conclusion.

- a. Scripture quotations, 3:10-18.

3:10-12 (set off by an inclusio in "no, not one") and 3:18 describe unrighteousness in general terms, and mostly through negated statements. These general sections form an inclusio about 3:13-17, which are positive statements about specific classes of sin.

i. 3:10-12,18: General.

ii. 3:13-17, Specific.

Specific offenses are further classed by body parts:

(a) 3:13-14, offenses linked with speech and the lips.

(b) 3:15-17, offenses linked with conduct and the feet.

- b. The conclusion, 3:19-20. All are guilty; none can be justified by the law.

B. Anticipation of the Righteousness of God, 3:21-31.

- 1. Anticipation in statements, 3:21-26.

Two aspects of God's righteousness are anticipated.

- a. 3:21-24, The communicated righteousness of God, that which he bestows on believers (cf. Phil 3:9).
- b. 3:25-26, The Intrinsic righteousness of God. The propitiatory death of Christ shows that God is righteous in two temporal contexts:
 - i. 3:25, he was righteous in passing by sins before the death of Christ, and
 - ii. 3:26, he is righteous in forgiving sin at this time, after the death of Christ.

- 2. Detailed anticipation in questions, 3:27-31.

Each of the three questions in this section anticipates a part of chapters 4-8.

- a. 3:27-28 anticipates 4:1-8, the Need for justification by faith (to avoid boasting).
- b. 3:29-30 anticipates 4:9-5:21, the Scope of justification by faith (Gentiles as well as Jews).
- c. 3:31 anticipates 6:1-8:39, the Moral Consequences of justification by faith.

4:1-11:36 are a unit treating "the righteousness of God," and so we should perhaps group them under a single heading IV. However, chapters 9-11 are more distinct from chapters 4-8 than chapter 2 was from chapter 1, because while the recapitulation questions of chapter 3 cover both chapters 1 and 2, the anticipation questions of chapter 3 cover only chapters 4-8. Also, given the length of the "righteousness of God" section, if we treat chapters 4-11 together as IV, most of our exposition will be heavily indented. So we will devote separate sections to chapters 4-8 and chapters 9-11.

IV. The Righteousness of God toward the Gentiles, 4:1-8:39.

Each of the three divisions of this section is anticipated by a question at the end of chapter 3. Each of these three divisions also begins with a question.

- A. The Need for Justification by Faith, 4:1-8.

The paragraph is chiasmic, ABA, where B presents an abstract principle, and A presents OT examples.

1. General principle, 4:4-5. There are two conceivable means of justification.
 - a. 4:4. Justification by works (which God does not use) would place God in man's debt.
 - b. 4:5. Justification by faith is available to one who
 - i. does not work (i.e. is a sinner)
 - ii. but believes.
2. Abraham, 4:1-3, exemplifies believing (1 b ii).

4:2 is a first class conditional, which assumes for the sake of the discussion that the "if" is true. We might render it, "Since A. is justified by works...." Cf. Jas 2:21,22. Paul's focus is on justification in the eyes of God, which can only be by faith, since God will not count our works. James is discussing justification in the eyes of men, which can only be by works, since they cannot see our faith.

3. David, 4:6-8, exemplifies justification without works (1 b i), since he experienced forgiveness in the face of sin that merited death.

From the perspective of the concepts of works and belief, the paragraph has an alternating structure, A(1-3)B(5a)A(5b)B(6-8), concurrent with the chiasm noted above.

B. The Scope of Justification by Faith, 4:9-5:21.

The extent of the passage is limited by 6:1, which quite clearly picks up the point of the third question at the end of chapter 3, 3:31, and by 4:9, which corresponds very closely with the second question, 3:29.

This passage begins and ends with arguments drawn from OT characters; Abraham and Adam. A center section, 4:23-5:11, applies these arguments to Paul and his readers. The outer sections use third person singular and plural pronouns ("he," "they"), while the center section is dominated by the first person "we." The outer sections are chiastic in structure, while the center is an alternation. Thus the section is chiastic, ABA. But the outer sections, setting forth the principles which are applied in the center, do differ from one another. The first describes the subjective basis of salvation, faith, in the person of Abraham, while the second describes the objective basis of salvation, the death and resurrection of Christ.

Compare this ABA with that in 4:1-8. In both cases OT character studies form the outer members. But in 4:1-8 the center was more abstract than the outer members, drawing principles from them. There is no direct application to the reader. On the other hand, the present section is more concrete at the center, applying the lessons from the outer members to the readers.

How does this section answer the questions of 3:29 and 4:9? It traces both the need for salvation (sin, stemming from Adam)

and the means of appropriating salvation (faith, stemming from Abraham) to a time before the founding of the Jewish nation and even before the covenant of circumcision, and argues that Christ's death, corresponding as it does to Adam's sin, is equally general in its applicability.

1. Faith, the Subjective Basis of Justification, traced to Abraham, 4:9-22.

The passage is a fairly detailed chiasm, demonstrating that justification comes not by the law (which would make it a distinctively Jewish prerogative), but by faith (a principle initiated already by Abraham before Israel was formed).

- a. 4:9b,22. Abraham's justification: faith was reckoned to him for righteousness (quoted in both verses from Gen 15:6).
- b. Abraham's condition at the time of the justification precludes any notion of merit. It was before he came under circumcision (4:10-11a), thus entirely before law; and while he was as good as dead (4:19-21), so far as his ability to fulfill God's promise of a numerous posterity in his own strength was concerned.
- c. God justified Abraham by faith at a time and under circumstances when he could not justify himself, in order that he might be a spiritual father to those of every age who are justified by faith, 4:11b-12, 16c-18. Note in each not only the reference to "father," but also the link to the condition (uncircumcision/death) in the neighboring member.
- d. 4:13-16b. Justification is not by the law but by faith.

The contrast, "not law but faith," is presented three times. The center occurrence is most fully developed, and may be seen as the focal point of the chiasm.

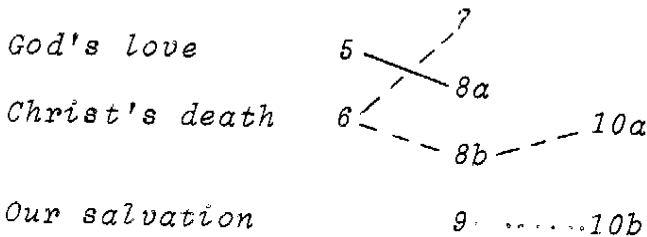
- i. 4:13.
- ii. 4:14-16a.
 - (a) 4:14-15, not by law, because the law produces wrath and judgment, not justification.
 - (b) 4:16a, but by faith, so that God could bestow it by grace. This is the only way that the promise could be guaranteed to all the seed.
- iii. 4:16b. The promised seed is not that only which is of the law, but that also which is of faith.

- 2. Application of Faith (from 4:9-22) and the Sacrifice of Christ (from 5:12-21) to the readers, 4:23-5:11.
 - a. 4:23-25, the fact of our justification by faith in the sacrifice of Christ.
 - b. 5:1-11, the consequences of this justification by faith.

We analyze the paragraph on the basis of the repetition of two verbs in the first person plural, "we have" (5:1,2), and "we rejoice/glory/joy" (καυχῶμαι, 5:2,3,11).

- i. 5:1-2a, we have . . .
 - (a) 5:1, . . . peace with God,
 - (b) 5:2a, . . . access into grace.
- ii. 5:2b-11, we boast or rejoice in . . .
 - (a) 5:2b, the future hope of the glory of God;
 - (b) 5:3-10, our present tribulations;
 - (i) 5:3-4, they develop our hope in the future glory of God, because they give us experience in God's faithfulness now.
 - (ii) 5:5-10, we know that that hope will not fail us, because of the past demonstration of God's love in Christ.

These verses weave together the three themes of God's love for us, Christ's death, and the salvation which we enjoy.



Structurally, note (i) unfolding of the love/death pair from 5-6 to 7-8; (ii) appending of salvation to this pair in 7-9, (iii) deletion of love in 10 (though it may be partly reflected in "reconciled"). The "wrath" from which we are saved in 5:9 is probably the wrath of men reflected in the present tribulation, since our deliverance from the wrath of God is already past.

- (c) 5:11, God, because of his past gift to us of reconciliation (NOT atonement) through Christ.

3. A Representative Substitute, the Objective basis of Justification, traced to Adam and revealed in Christ, 5:12-21.

The passage is an odd-membered chiasm, which rings the changes on the idea expressed at the central focal point, 5:17.

- a. 5:12,21.

Correspondences include (i) the notion of sin leading to death; (ii) "by one man/by Jesus Christ our Lord"; (iii) the completion of the comparison "as by one man" in 5:12 with "even so" in 5:21. ("And so death..." in 5:12 is probably not the conclusion of the comparison, according to the Greek construction.)

- b. 5:13-14, 20.

The main correspondence is through the term "law." Note also that this and a above are cross-linked. 5:12,20 use related words for "enter" to describe the advent of sin and the law, respectively, while 5:14,21 describe the respective power of death and sin with "reigned," a term that (in keeping with Lund's third law) reappears at the center in 5:17.

- c. 5:15,19.

The offence and obedience "of one" affect "the many."

- d. 5:16,18.

"Through one," "condemnation," and related terms for "justification" are repeated to tie these together.

- e. 5:17. Note sentence level parallelism:

- i. "by one man's offence"/"they which receive". Active and passive contrast.
- ii. "death reigned"/"reign in life". The active offender is passive re. death, while the ones who passively receive justification are active over life.
- iii. "by one"/"by one, Jesus Christ". Adam and the Lord Jesus.

C. The Moral Consequences of Justification by Faith, 6:1-8:39.

6:1-7:4 is an ABBA chiasm, with indicative sections describing the believer's death with Christ surrounding imperatives to yield to God's service. It thus presents a synchronic synopsis of the believer's position and practice. 7:5-6 anticipates three diachronic stages in the believer's life, which are developed in 7:7-8:39. Thus we have two parts, a synchronic chiasm and a diachronic alternation. Both parts show how justification by faith leads, not to voiding the law, but to establishing a believer in right moral conduct (cf. 3:31).

1. A Synchronic View of Christian Morality: Position and Practice, 6:1-7:4.

6:1-11; 7:1-4 develop the implications of the believer's position as dead with Christ and raised with him, almost entirely with indicative verbs. 6:12-23, on the other hand, contain all the imperatives (other than 3:4 and 6:11) that occur in chapters 1-10, and set forth the practice required of the believer with repetitions of "yield." Two sections may be distinguished within this, on the basis of the metaphors used. The imperative in 6:11, and the allusion to the believer's position as alive from the dead in 6:13, are balanced keyword links joining together the first position paragraph and the first practice paragraph.

The entire section is linked to 5:12-21 through the verbs "abound" (5:20; 6:1) and "reign" (5:21; 6:12). The location of the second of these links at 6:12 confirms the precise location of the division between the position and practice sections.

In confirmation of the distinction of two practice sections, note the repetition of the series "What then? God forbid. Know ye not...?" in 6:1-3, 15-16. This establishes an alternation over 6:1-7:4 of two panels, beginning at 6:1, 15, concurrent with the chiasm which we have already described.

a. The believer's position reflected in baptism, 6:1-11.

The statements in this section can be generated from two pairs, (Christ, believer) and (death, resurrection), by taking all possible combinations of one from each pair.

The paragraph may be viewed as a four-paneled alternation, describing our death and resurrection with Christ.

i. 6:2. How shall we that are DEAD to sin, LIVE in it?
The FACT of our death and resurrection.

ii. 6:3-4. The CAUSE of our death and resurrection.

(a) 6:3-4a, we are joined with Christ in DEATH.

(b) 6:4b, our new life results from his RESURRECTION.

iii. 6:5-9, The CONSEQUENCES of death and resurrection.

6:5,8 head the two halves of this panel, setting up an alternation within it. Both verses describe both death and resurrection with Christ. 6:5 focuses on entering death and rising to life, while 6:8 pictures us within each of these states.

(a) 6:5-7.

(i) 6:5, we died and shall be raised with Christ.

(ii) 6:6-7, consequences of our death with him: we are free from sin.

(b) 6:8-9

(i) 6:8, we are dead and shall live with Christ.

(ii) 6:9, consequences of life: death has no more dominion.

iv. 6:10-11, the IMPLICATIONS of death and resurrection.

The lines are parallel. Christ died unto sin and lives unto God; so do we. The imperative in 6:11 is a linked keyword moving us into the next section of the chapter.

b. The believer's practice as an instrument and a servant, 6:12-23.

The repetition of the headings from 6:1-3 at 6:15-16 shows the division of this section into two parts. This division is confirmed by the use of different metaphors ("instrument" in 6:12-14, "servant" in 6:15-23) for the believer's relationship to sin or God. On the other hand, the keyword "yield" unites the entire section.

In 6:12-14, commands about yielding are followed by reasons. In 6:15-23, there is only one command (6:19), which is followed and preceded by reasons. Thus the second section is folded to produce the first.

i. 6:12-14, the believer as an instrument.

(a) 6:12-13, commands.

(i) 6:12-13a, negative: do not yield to sin.

(ii) 6:13b, positive: yield to righteousness and God.

(b) 6:14, reasons: not under the law, but grace. (This looks ahead to 7:1-4.)

ii. 6:15-23, the believer as a servant.

The reason in 6:14 forms a link with the heading in 6:15.

In dividing the reasons in this paragraph into two groups, Paul emphasizes the believer's present status in the first group, and his future rewards in the second.

(a) 6:15-18, reasons: you are already positionally free from sin and servants of righteousness.

(b) 6:19, command: yield members servants to righteousness.

(c) 6:20-23, reasons: the fruit of sin is death, but the fruit of righteousness is life.

Throughout this practice section, Paul occasionally alludes to the themes of life and death ("mortal" 6:12; "alive from the dead" 6:13; 6:16, 21-23), thus unifying the section with the surrounding positional paragraphs.

c. The believer's position illustrated in marriage, 7:1-4.
6:1-11--dead to SIN. Here--dead to LAW.

1. 7:1, general thesis: the law's dominion lasts only as long as its subjects live.

ii. 7:2-4, application to the believer's position.

Paul sets forth an illustration from marriage, then applies it to the believer. Here is the correspondence between the points of the illustration and the application.

(a) Illustration, 7:2-3

(b) Application, 7:4

Woman

Believer

First husband

The crucified Christ

Second husband

The risen Christ

According to 7:1, it is the dead person who is free from the law. 7:3 states that the (surviving) woman is free. The resolution is the OT concept, familiar to "them that know the law" (7:1; cf. Gen 2:24) that man and wife are one flesh, and that though the woman may survive the death of the man, the wife does not. She dies with him. It is because she as a wife is dead that the law concerning marriage no longer binds her, and she is free to remarry. Similarly, the believer, being "married" to Christ who has died, is reckoned to be dead, thus no longer under the law.

2. A Diachronic View of Christian Morality: Three Stages of Christian Growth, 7:5-8:39.

We analyze this section as two alternating panels, one (7:5-6) an introductory summary of the other (7:7-8:39). The corresponding elements within the panels follow a three-point syntagm or pattern which Paul uses also at I Cor 2:14-3:4, that of the soulish ("natural"), carnal, and spiritual states of man.

a. Summary, 7:5-6.

These two verses imply three periods of time, which correspond to the three spiritual states.

1. 7:5, the soulish or natural, unsaved person. Past tense; sin working by the law.

ii. 7:6a, the carnal person, newly saved. Present tense ("we are delivered"). Note error in AV: not "that being dead..." but "[we] being dead to that..." (our death to the law; a linked keyword transition to 7:1-4).

iii. 7:6b, the spiritual, mature Christian. "That we should" implies a future goal. Note reference to "Spirit," which is Holy Spirit contrasted with the OT law.

b. Detail, 7:7-8:39.

Paul shifts from past tense in 7:7-13 to present tense in 7:14ff. In confirmation of this division, note that his attitude toward the law changes from one of opposition in 7:7-13 to one of favor after 7:14. Chapter 8 is marked as a separate unit by the sudden introduction and strong concentration of the keyword "Spirit."

i. 7:7-13, the natural, unsaved man.

The section is a two-panel alternation of question and answer.

(a) 7:7-12. First question and answer.

(i) 7:7a. Question: Is the law sin?

(ii) 7:7b-12. Answer.

Following 7:5, Paul emphasizes that the active force is sin, not the law. He alternates in two panels his own state before the law, the effect of the law, and the role of sin, and then draws a general conclusion.

((a)) 7:7b-8: the law, sin, and lust.

((i)) Personal state: "I had not known..."

((ii)) Effect of law: "...but by the law."

((iii)) Role of sin, 7:8. "Sin...wrought all manner of concupiscence."

((b)) 7:9-11: the law, sin, and death.

((i)) 7:9a, personal state: "alive w/out the law"

((ii)) 7:9b-10, effect of law: "I died."

((iii)) 7:11, role of sin: "slew me."

((c)) 7:12, conclusion: the law is not sin.

(b) 7:13. Second question and answer.

(i) 7:13a. Question: does the good law then produce death?

(ii) 7:13b. Answer: again, it is sin, not the law, that is to blame.

ii. 7:14-25, the carnal, immature Christian.

The use of "carnal" in 7:14, which is closely cognate (and according to some manuscripts identical) to "carnal" in I Cor 3:1-4, supports the notion that the same syntagm is being used in both passages.

This section is an alternation of three panels. Each begins with a reference to what Paul "knows" or "finds," continues to describe his inner conflict, and then draws a distinction between himself and indwelling sin. (In the third panel, the last two elements are unfolded into chiasmic order.)

- (a) 7:14-17: The undifferentiated "I"
 - (i) 7:14, "I know"
 - (ii) 7:15-16, the conflict
 - (iii) 7:17, "not I . . . but sin"
- (b) 7:18-20: Sin is localized in the "flesh"
 - (i) 7:18a, "I know"
 - (ii) 7:18b-19, the conflict
 - (iii) 7:20, "not I . . . but sin"
- (c) 7:21-25: love of the law is localized in "inner man"

The two "conflict" portions correspond in distinguishing the "inward man"/"mind" from the "members"/"flesh".

Paul distinguishes four laws in this paragraph. It is helpful to classify them thus:

	Good	Bad
Objective	"of God" 7:22, 25a	"of sin" 7:23c, 25b
Subjective	"of my mind" 7:23b	"another law" 7:21, 23a

- (i) 7:21, "I find"
- (ii) 7:22-23, first conflict section.
- (iii) 7:24, distinction between "me" and "the body of this death"
- (iv) 7:25b, second conflict section.

7:25a is a linked keyword transition to chapter 8.

iii. 8:1-39, the spiritual, mature Christian

The three panels of 7:14-25 grew progressively worse, thus enhancing the sudden contrast provided by chapter 8.

The three major sections of this chapter are marked by keywords. First, 8:1-30 are distinct from 8:31-39 in that the earlier portion is permeated with "Spirit," while the latter is heavily marked with rhetorical questions. (Neither

part shares its distinctive feature with the other to any degree.) Second, 8:1-30 has two parts. 8:1-13 has the keyword "flesh," while 8:14-30 is characterized by kinship terms (such as "son," "child," "heir," "father," "brother") describing the relationship of the believer with God and Christ. (References to Christ as the "son of God" do not fall into this category. Thus 8:32 does not violate the keyword as defined.)

In confirmation of the second division, between 8:30,31, note the use of "What shall we say then?" at 8:31. This phrase is characteristically used to introduce blocks of material (cf 4:1; 6:1; 7:2; all at the start of structural units).

- (a) 8:1-13. The Christian's present obligation: to practice his position.

"Law" in 8:1-4 establishes it as a unit, and provides a linked keyword back to chapter 7. The chiasmic structure of 8:5-13 marks it also as a unit, characterized by discussion of being "in" and walking "after" either the Flesh or the Spirit.

- (i) 8:1-4. Christ succeeds where the law cannot, in producing practical righteousness.
- (ii) 8:5-13. The mechanism: Christians should seek to live (practice) in accordance with their spiritual position.

The pronouns shift from third person in 8:5-8 to first and second person in 8:9-13. This marks the break between the two panels of an ABBA chiasm, where A = living according to something (flesh or Spirit), and B = being in something. The two differ as practice (A) and position (B). Compare Gal 5:25 for a similar distinction.

The third person "any man . . . he" in 8:9b is an unbalanced linked keyword tying back to 8:5-8.

In the first panel, much more space is devoted to practice than to position. In the second, just the reverse is the case. Paul must discuss the two together, because they are intimately connected. But he wants to focus attention on only one at a time.

- ((a)) 8:5-7, Practice (in detail). One's conduct affects what one thinks about, and that in turn has spiritual consequences.
- ((b)) 8:8, Position (summary), of unsaved.
- ((c)) 8:9-11, Position (detail).
- ((i)) 8:9, Summary: Position determined by presence or absence of the Spirit.
- ((ii)) 8:10. Christ's presence brings the Spirit.

((iii)) 8:11. The Spirit brings life.

((d)) 8:12-13, Practice (detail).

(b) 8:14-30. The Christian's future hope: physical redemption.

This is a chiasm whose outer members describe the role of the Trinity in bringing the believer to the time when the sinful flesh is finally abolished. The inner section describes that time of restoration, and is itself chiastic, with the restoration of believers at the outer limits, and the rest of creation at the center.

(i) 8:14-17, the Trinity. We are children of God, joint-heirs with Christ, addressed by the Spirit.

(ii) 8:18, our restoration.

(iii) 8:19-22, the restoration of creation.

(iv) 8:23-25, our restoration.

(v) 8:26-30, the Trinity.

((a)) 8:26, the Spirit intercedes for us.

((b)) 8:27, so does the Son (cf. Heb 4:12,13).

((c)) 8:28-30, the Father supervises the entire process according to his will.

(c) 8:31-39. The Christian's constant assurance: the highest powers in the universe are caring for him.

After the introductory question (8:31a), Paul asks four questions of the form, "Who...?" The first and last of these are general, while the center two concern our legal status. The fourth question is greatly expanded to conclude the section.

(i) 8:31-32. Who can be against us? God has shown himself to be for us by giving the greatest gift conceivable.

(ii) 8:33. Who will accuse us? God himself declares us righteous.

(iii) 8:34. Who will condemn us? Christ's passion and present intercession protect us.

(iv) 8:35-39. Who will separate us from Christ's love? Wording of question repeated at the end as an *inclusio*.

((a)) 8:35-36, the question expanded.

((b)) 8:37-39, the answer expanded. Note pairs of opposites, to show that nothing can separate us from the love of God.

A STRUCTURAL OUTLINE OF ROMANS 9-11
30 July 1984
H. Van Dyke Parunak

This outline continues where the outline of Romans 1-8 leaves off, and should be considered an extension of it. It is numbered accordingly.

V. 9:1-11:36 The Righteousness of God toward the Jew

These three chapters complete the exposition of 1:16-18, as sketched in the outline on those verses, by describing how the righteousness of God comes unto the Jew. That 9-11 form a textual unit is clear from two indices. Both of these are clearly visible in the density plots.

- * They are bracketed by an internal inclusio in "mercy" and "have mercy."
- * They present concentrations of the keywords "Israel," and noun and verb forms of "save."

The distribution of the keywords deserves special note.

SAVE Very common here, but rare elsewhere. Contrast most people's impression that chapters 4-8, rather than 9-11, concentrate on salvation. The density plot for "gospel" and "evangelize" shows the same pattern, but much more weakly.

ISRAEL The outline of 1-8, page 3, points out that Israel is in focus twice in Romans, once (in chapter 2) receiving God's wrath, the second time (here) receiving his gift of righteousness. However, the density plots show that Paul uses "Jew" to describe the nation in chapter 2, reserving "Israel" for 9-11. "Jew" is a term which originated in the period after the Babylonian captivity to describe the inhabitants of Judah, and is particularly suited to identify the nation without commenting on its spiritual condition. It is the common, unmarked term, used frequently in the gospels. "Israel," on the other hand, was the name given to Jacob after he wrestled with the angel of the Lord in Gen. 32. It has a positive semantic tone, reflected in the Lord's comment about Nathanael in John 1:47 ("Behold an Israelite indeed, in whom is no guile [such as that manifested by Jacob in the flesh]"). Paul's selection of "Israel" for the "righteousness of God" section reflects the positive overtones of this name.

Within these chapters, there are two main sections:

- * 9:30-11:36 is bound together by a summary in 9:30-33, and explores the relationship of Israel's salvation to that of the Gentiles.
- * This leaves 9:1-29, which consists of a transitional introduction and an ABBA chiasm. This portion does not mention Gentile salvation, except near the end (9:24) by way of preparing an unbalanced linked keyword transition to chapters 10-11.

The two sections are united not only by the keywords and inclusios which define 9-11 as a unit, but also by the echoes of the introduction to chapter 9 in chapters 10 and 11. 9:1-5 points out Paul's kinship with the Israelites, and his desire for their salvation. 10:1 repeats his desire, while 11:1 repeats his kinship.

This pattern of a divided prologue has a close parallel in the "visions of God" of Ezekiel (see "The Literary Architecture of Ezekiel's *mar'ot 'elohim*," p. 70). The book of Ezekiel has three such visions: 1:1-3:15; 8:1-11:25; and 40:1-48:35. These visions share many points in common, and serve as important structural pivots in the book. The second and third visions begin with the transportation of the prophet to Jerusalem. In the second vision, a prologue (8:1-4) describes this journey. The third vision has two parts, 40-42 and 43-48. 40:1-3 echos some of the themes of 8:1-4, while 43:1-5 echos others. In both Ezekiel and Romans, there is a correspondence between a unitary section (Ezek. 8-11; Rom. 9) and a bipartite section (Ezek. 40-48; Rom. 10-11). In both cases, the prologue to the unitary section is divided and distributed in the prologues to each half of the bipartite section.

Like many other Pauline epistles, Romans falls into two parts, exposition and exhortation. The density plot of imperatives shows this division very clearly. The imperatives begin in chapter 11, not in chapter 12, again by way of transition. In CONTENT, chapter 11 belongs with what precedes. In FORM, at least at the level of verbal moods, it anticipates what follows. The strong break by way of doxology at the end of chapter 11, and its integration with chapter 10 by means of an alternating summary at the end of chapter 9, as well as the keywords and inclusios mentioned above, argue that chapter 11's primary affiliation is with chapters 9-10, and that the imperatives are a linked keyword transition to chapters 12ff. (See also the discussion of 11:16-24 below.)

A. 9:1-29 Israel's Salvation Considered in Itself
This section has five paragraphs:

- * 9:1-5, a transitional introduction;

- * 9:6-13, a catena of citations from the OT about election;
- * 9:14-18, a question and its answer;
- * 9:19-24, another question and its answer;
- * 9:25-29, another catena of citations emphasizing God's freedom in salvation.

9:1-5 is seen as an introduction both by transitional features which link it with 1-8, and by its coupling with the introductory verses of 10 and 11. The doxology at the end of 9:5 is a very strong partitioning device, and emphasizes the separation between these verses and the rest of chapter 9.

The remaining four paragraphs form an ABBA chiasm. The central questions challenge God's righteousness in election. The answers in the center argue from logic, not on the basis of the authority of scripture. The outer two paragraphs, on the other hand, defend election by citing scripture. This pattern of argumentation, using discrete modules drawn first from logic, then from revelation, is seen elsewhere in Paul. Compare 11:11-32 below, and 1 Cor. 9:8, a transitional verse between a logical argument ("Say I these things as a man?") and a scriptural one ("Saith not the law the same also?").

1. 9:1-5 Introduction

This paragraph introduces the keyword "Israel," which is strongly concentrated in chapters 9-11. Thus we assign the paragraph to 9-11 rather than to 1-8. The theme of separation from Christ which Paul raises so dramatically in 9:3 is an echo of 8:35-39, and forms a linked transition to chapters 1-8 through those verses.

2. 9:6-13 Scriptural evidence (God's past acts)

Paul cites passages concerning two successive generations of the patriarchs to show that election, not merely physical descent, must characterize God's people.

3. 9:14-18 Is God unrighteous for electing?

Paul cites two episodes, and draws a conclusion from each, forming an alternation, ABAB. The concept of "righteousness" in scripture generally involves adherence to a standard. Paul answers the charge of divine unrighteousness by showing that God DOES elect. Since he is this kind of God, and since there is no standard higher than himself by which he may be judged, he cannot be convicted of unrighteousness.

a. 9:15-16 God is sovereign in showing mercy.

i. 9:15 The episode.

While Moses is on Mt. Sinai for 40 days, Israel worships a golden calf (Exod. 32:1-4). God threatens to destroy them, but Moses intercedes (32:30-37), and God agrees to spare them. Then Moses pleads further for God's presence during their travels (33:12ff). Paul quotes Exod. 33:19, which God offers as reassurance that he will indeed go with his people. If God's mercy depended on the worthiness of the recipient, Moses might well doubt God's continued presence. But because God is sovereign in showing mercy, his promise is sure.

ii. 9:16 The conclusion.

God's mercy has no source beyond God himself. In showing mercy, he is consistent with himself, and therefore righteous by definition.

b. 9:17-18 God is sovereign in judgment.

i. 9:17 The episode.

Paul cites God's statement to Pharaoh (Exod. 9:16), that Pharaoh was brought into being as a foil for God's judgment.

ii. 9:18 The conclusion.

God's motive in judgment, as in mercy, is his own will. Again, he is consistent with himself, and therefore righteous.

4. 9:19-24 Is man unrighteous for sinning?

How can God find fault with a man who cannot help sinning because he is reprobate? Paul does not attempt to answer the question, but turns it back on his imaginary adversary by saying that one who asks such a question thereby demonstrates his sinfulness and unworthiness to challenge God.

5. 9:25-29 Scriptural evidence (God's continued acts)

Two OT prophets show that God is still free to choose and refuse whom he will. Physical descent does not guarantee elective status, whether that descent is reckoned from the (generally rejected) Gentiles or from (generally regenerate) Israel. The point is the same as 9:6-8.

a. 9:25-26 Hosea 2:23; 1:10

Hosea describes Israel's rejection and subsequent restoration. Paul leans here on the notion of salvation of a nation that earlier was rejected, and applies it to the Gentiles. The same sovereign freedom that allowed God

to save Israel, allows him to save the heathen, too. This initial reference to Gentile salvation is transitional, preparing for the more detailed discussion of chapters 10-11.

b. 9:27-29 Isa. 10:22,23; 1:9

While Hosea's words can be applied to the Gentiles, "Isaiah, on the other hand, cries concerning Israel" that physical descent from a chosen patriarch does not guarantee personal election.

B. 9:30-11:32 Israel's salvation and the Gentiles

9:30-33 is an alternating summary introducing chapters 10 and 11. Chapter 10 and the first half of the summary emphasize Israel's present apostasy, in contrast with Gentile response. Chapter 11 and the second half of the summary look forward to Israel's future salvation, after that of the Gentiles. 10 tells HOW people are saved (by faith; see the density plot on this word), and faults Israel for rejecting that way. 11 explains WHEN Israel will be saved.

1. 9:30-33 Summary.

a. 9:30-32a Two ways of salvation.

Note the contrast between "faith" and "works" (9:32a); between "the righteousness which is of faith" and "a law of righteousness" (9:30,31). Israel is not saved now because she pursues a mode of salvation different from that preached among the gentiles. Both the summary and chapter 10 contrast Israel's present rejection of faith with the Gentile's eager acceptance.

b. 9:32b-33 Two kinds of stones.

Paul describes Israel's apostasy under the metaphor of stumbling. He resumes this metaphor in 11:9-12, thus tying chapter 11 to this summary. Paul cites Isa. 8:14, describing the stone of stumbling. Yet he blends this citation into a citation of Isa. 28:16, which describes a stone as a firm foundation on which one may confidently build. Christ as a rock has tripped Israel up. Yet he offers a firm foundation for her faith. Though Israel's present response is discouraging, she will eventually believe. This summary (with chapter 11) is optimistic about Israel's future salvation, in contrast with chapter 10 and the first part of the summary.

2. 10:1-21 The Means of salvation: faith, not works.

The chapter has four paragraphs (2-4, 5-13, 14-16, 17-21), reflecting a chiastic ordering of themes. The inner two paragraphs deal with principles: justification by

faith, and prophecy as the means God uses to produce that faith. The outer paragraphs show how Israel (unlike the Gentiles) has been disobedient to those principles.

As is often the case in even chiastic structures (those with an even number of elements), this one can also be viewed as two halves, or panels. The first panel focuses on two ways of appropriating salvation, works and faith. The second highlights the roles in communicating salvation, the preacher and the hearer.

These four paragraphs show a third pattern. The second paragraph in each panel, unlike the first, mentions the Gentiles as well as Israel. Though the basic theme of 9-11 is the salvation of Israel, salvation by faith in God's promises is not restricted to Israel, but extends to the Gentile as well. In fact, chapter 10 emphasizes that in the present, the Gentiles respond better than does Israel.

We can thus outline the section as a two-by-two array. The cells contain the verse references for the respective paragraphs. Because of the nature of the transitional devices used between successive paragraphs, two of the boundaries are imprecise: the boundary between paragraphs 1 and 2, and the boundary between 3 and 4.

	Way of Appropriation	Roles in Communication
Practice	Works 10:2-4	Hearer 10:17-21
	Jew	Jew + Gentile
Principles	Faith 10:5-13	Preacher 10:14-16
	Jew + Gentile	(no ethnic ID)

The two panels (10:2-13, 14-21) are joined together by a link, the reference both in 12-13 and 14 to "calling on" the name of the Lord.

10:1 is not included in this structure. It is an introduction, resuming the theme of Paul's prayer for Israel from 9:1-5.

a. 10:2-13 Two Means of Appropriating Salvation.

Verses 4 and 5 form a balanced linked keyword transition. 10:4 emphasizes faith, the means discussed in the second paragraph, while 10:5 recalls the righteousness of the law which is described in the first.

i. 10:2-4 The Righteousness of the Law

Israel, by her very zeal and efforts in the law, missed the righteousness of God.

ii. 10:5-13 The Righteousness of Faith

This paragraph has ABA structure, with scripture citations surrounding an extended interpretive core. The citations themselves include brief explanatory phrases in the manner of a midrash. This table shows vocabulary links between the citations and the central interpretation:

	6-8 (Dt 9:4; Dt 30:12-14)	9-10 (Interpretation)	11-13 (Is 28:16; Jl 2:32)
Incarnation	x	x (1)	
Resurrection	x	x	
Mouth	x	x	
Heart	x	x	
Believe		x	x
Confess		x	x (2)
Saved		x	x

Notes to the table:

(1) The title "Lord Jesus" combines the LXX title for God ("Lord") with the human name "Jesus," and thus reflects the incarnation. The alternate reading "that Jesus is Lord" may have arisen as a gloss to make this emphasis even clearer.

(2) To "call upon the name of the Lord" is to proclaim God's name before men, not to call on God for aid. Thus it is a close paraphrase of the expression used in 10:9,10, "confess the Lord Jesus." The phrase is quoted from the OT, where it occurs several times. The uses in Ex. 33:19 and 34:5,6, with God as the subject, are especially instructive.

The universal references in the second set of citations lead Paul to comment that this way of salvation, by faith, is available to Israel (who historically has refused it) as well as the Gentile (who has accepted it).

b. 10:14-21 Two Roles in Communicating Salvation.

The two paragraphs in this section are again joined by balanced linked keywords. The sequence of events in the first paragraph (believe, hear, preach) is echoed in 10:17, while 10:16 describes the unbelief detailed in the second.

i. 10:14-16 The Preacher must hold forth the gospel.

The stairstep repetition of terms in this paragraph is a common classical and biblical rhetorical pattern known variously as scorites, climax, and

gradatio.

- ii. 10:17-21 The Hearer must believe and obey the message.

The Gentiles have; Israel has not.

3. 11:1-32 The Prospects for Israel's salvation.

The argument develops through two questions, both framed "I say then, [question]? God forbid" (11:1,11). The echo of 9:1-5, in 11:1b, is not a separate introduction here as it was in 10:1, but a footnote, marked by an external inclusio in the phrase "God [...] cast away his people" (11:1a,2a).

Israel has rejected Christ. From this one might conclude that God has rejected her, but the first paragraph refutes this. One might also conclude that her error is fatal and final, a conclusion rejected in the second paragraph.

a. 11:1-10 Has God cast away his people?

Paul answers this question by analyzing the verb and the object of the question. 11:2-6 identifies those who are truly "his people." 11:7-10 points out that God does "cast away" some, but never his own. The two paragraphs are joined by an unbalanced linked keyword, "the election hath obtained it," at the beginning of the second (11:7b), picking up the theme of election that runs through 11:2-6.

i. 11:2-6 "His people" are his elect.

Note emphasis on election: "foreknew" (verse 2); "reserved" (4); "election" (5). Paul has already argued (chapter 9) that this group is not coextensive with the nation. He reminds his readers again that the elect may be only a "remnant" (v. 5) within the larger body. Only those in that remnant can be considered "his people."

ii. 11:7-10 He does "cast away" others.

The OT citations here emphasize God's deliberate, active role in the destruction of the wicked. That they fully merit such treatment was established in chapters 1-3. The focus here is not on what they deserve, though, but on the concept of "casting away" raised in the opening question.

b. 11:11-36 Have they stumbled in such a way as to fall?

As in chapter 9 and 1 Cor. 9 (see V.A., page 3 above), Paul states his conclusion in two modules, one

based on logic (11:11-24) and the other on revelation (11:25-32). Both indicate that Israel's disobedience is only temporary.

1. 11:11-24 Logic and Israel's restoration.

The logical argument develops through three questions. All three argue a fortiori that "If Israel's fall is good, won't her restoration be even better?" This form of conditional question appears in each of the three sections.

(a). 11:12-14 It will benefit the nations.

Note the conditional question in 11:12.

(b). 11:15 It will demonstrate God's power.

The surface form of the conditional question closely parallels that in the previous section.

(c). 11:16-24 It will fulfill Israel's manifest destiny.

11:18a does not follow clearly from 11:17. Furthermore, from the pattern of the previous two questions, we expect the apodosis of 11:17 to be interrogative, not indicative, and to refer to Israel's restoration. 11:24 supplies just the "how much more?" that we expect. 11:17,24 are an external inclusio (cf. "Oral Typesetting," 160ff), marking the intervening material as parenthetical. For another example in Paul, compare Eph. 3:1,14.

The parenthetical material is only tangentially related to 9-11, but forms an important link to 12-16. 14:1-15:13 reflects a tension between Jewish and Gentile factions in the Roman church. (For more detail, see the exposition of this passage in "Transitional Techniques," 534ff.) The bulk of the rebuke in those chapters is directed to Gentile believers who were apt to regard Jewish Christians, with their dietary and calendrical traditions, as second-class. The parenthesis here addresses some of the theological ideas that might lie beneath such an attitude, and prepares the way for the later detailed discussion.

We noted above (V., page 2) that the imperatives in Rom. 11 are transitional, preparing for the hortatory tone of 12-16. Of the seven imperatives in the chapter, four fall in these parenthetical verses. The other three are in a quotation (11:9,10), and are not addressed by Paul to his hearers. Thus the transitional function of the parenthesis is confirmed both by its subject matter

(rebuke to proud Gentile believers), and by its form (concentration of imperatives).

ii. 11:25-36 Revelation and Israel's restoration.

The a fortiori argument in 11:11-24 highlights two points:

- * The Gentiles were saved through Israel's fall.
- * Israel will one day be restored.

In the present paragraph, Paul turns from logic to the basis of these two claims in revelation. First, he cites the revelation (11:25-27). Then, in an alternation of two panels (11:28-32), he repeats the two claims, adding explicit reference to the God whose revelation they are. Finally, in 11:33-36, the focus is off the Gentiles and Israel and on God entirely. We may diagram the section thus:

	11:25-27	11:28-32	11:33-36
		28-29	30-32
Gentiles	25	28a : 30	
Israel	26-27	28b : 31	
God		29 : 32	33-36

(a). 11:25-27 This expectation rests on revelation.

Two phrases in these verses show that the two points of Gentile salvation and Jewish restoration rest on revelation.

Israel's restoration rests on the OT scriptures, whose authority Paul invokes with the words "as it is written."

Those same scriptures do know of Gentile salvation, but only in subservience to Israel (e.g., Isa. 60). The notion that Gentiles come into fellowship with God through Israel's fall is new. It is based on revelation, new revelation directly to Paul. He indicates this in 11:25 by calling it a "mystery." Throughout his writings, this word refers to knowledge supernaturally given. See, for example, Rom. 16:25 ("revelation of the mystery"); Eph. 1:9 ("[he] made known unto us the mystery"); Eph. 3:3 ("he made known unto me the mystery"); Eph. 3:5 ("[the mystery] is now revealed unto his holy apostles and prophets by the Spirit").

The entire section has a binary rhythm, alternating between Gentile salvation through Israel's fall, and Israel's restoration. Because of this, and because of the parallel references to revelation, it is probably best to construe houtw in 11:26 as correlative with the following kathws (BAG s.v. houtw, houtws, 2; cf. Luke 24:24; Phil. 3:17), and not as referring to 11:25.

(b). 11:28-32 It is consistent with God's character.

Note the appending of references to God's gifts and calling (11:29) and mercy (11:32) to the two panels of the alternation. In 11:25-27 God is not named, but only alluded to in the first person pronoun in 11:27. Now his character is invoked explicitly. In the following paragraph, its brightness takes over and eclipses all other thoughts. Once the believer's eye rests on God, he, and not his gifts, commands full attention.

(c). 11:33-36 Closing Psalm of Praise.

This paragraph closes the discussion of Israel's restoration. Coming at the end of chapters 9-11, it is parallel to the rhapsody in 8:38-39. Thus both of the "righteousness of God" sections of the book end in joyful praise--the first, for God's love; the second, for his wisdom, might, and power.

These verses are a chiasm. The first sentence mentions three attributes of God: his riches, wisdom, and knowledge. To these correspond the three questions from the OT in 11:34,35.

KNOWLEDGE "Who has known the mind of the Lord?"

WISDOM Goes beyond knowledge by embodying the concept of appropriate action. Likewise, the question "Who has been his counselor?" pictures an advisor to the king suggesting administrative decisions.

RICHES Because God owns all things, who can place him in their debt by lending to him?